
THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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[From a late paper.]

JEWISH PROPHECY.

The destruction of the Turks is an event that must be anxiously anticipated by the Jews, to whom the land of Canaan is irrevocably granted by covenant from the Most High to Abraham and his seed for ever. If the following calculation be correct, the period is fast approaching when the Turkish power shall be annihilated, and the Jews restored to Jerusalem. The calculation is founded on the principle, that the prophecies themselves are the key to prophecy, without extra aid.

In the eighth chapter of Daniel certain events are foretold, some of which have transpired, others remain yet to be fulfilled; but all the events are to come to pass within a given period, namely, 2300 prophetic days, or as is allowed by Jews, Papists, and Protestants, 2300 civil years—a day in prophecy being but for a civil year.—Within this period Jerusalem is to be re-built—sacrifices are to come to an end—the Messiah is to come and be cut off—the city and sanctuary to be destroyed by a people belonging to a prince of an empire not in existence at the time of the prophecy—and until the end of the vision, desolations on that place and people, are determined, even until the consummation, when the sanctuary shall be cleansed, and the hosts of Israel, the Jews, shall be no more trodden under feet.

The question to be solved is: “How shall we ascertain, with any degree of certainty from prophecy, the termination of the 2300 years?” On reference to the 9th chapter, 24, 27 verses, a certain event is foretold, from which we

can calculate, with a considerable degree of accuracy, within a few years, and this arises from defects in chronological calculations. The event alluded to is, the cutting off the Messiah, in the year of Messiah, from his birth, 33 years and some months. This event was to happen when 70 weeks of the vision had expired; 70 weeks multiplied by the days seven in a week, make 490 prophetic days, or civil years. Thus in the year of our Lord 33, at his crucifixion, 490 years of the vision had expired. Then, on account of abominations, the cutting off Messiah, &c. the people of the prince that shall come shall destroy the city and sanctuary, &c. which shall be desolate until the consummation, or, to use the phraseology of the 8th chapter, 13, 14 verses, “Then shall the sanctuary be cleansed,” which must take place within the 2300 years unexpired of the vision, at the crucifixion of the Messiah, in the year 33. The calculation stands, therefore, thus:

The beginning, duration, and completion of the vision, “how long?” The answer is 2300 years.

The Messiah is to be cut off when 70 weeks had expired, from the beginning of the vision, which is equal to civil years 490.

Deduct this, there remains unexpired at the death of Christ 1810 years.

This was in the year 33, we reckoning from the birth, *not the death* of Christ, which must be added, to show in what year A. D. the Jews are to be restored, before which period the Turks must be driven from the land of Canaan, which is only fifteen years from this date. 1843.

ON THE EVIL CHARACTER OF THE TIMES.

*Extracted from a Discourse of E. Irving,
published in the London Eclectic Review,
for January, 1829.*

"The next feature (of the times) is the fierce or unmeek; which we have shown to exist in those acrid humours and uncharitable actings of men to men; that sectarianism in the church, and partizanship in the state, and hard-mouthedness every where, which we have given ample proof of already.—But, oh, to hear them speak of themselves, you would think the Saturnian age of men were restored again. They say, behold how our ancient differences have disappeared; in what good temper we meet, and in what better temper we part! It is a compromise for the time being of your several principles. You seek honor one of another, you please and flatter one another: but if a man rise up in the midst of you, and show you any short comings or any error, where is your meekness then? A bear-garden, a mob, a mutiny, hardly equalleth your riot and your rage. I know this matter to the bottom. You will keep terms of truce with any one who will serve your ends: aye, and until your ends are served; and then to the winds of wild rumour will you cast his reputation, until he can do you service again. This is your meekness, this is your peace! Base and abominable hypocrisy! Moderation, said ye? Meekness, said ye? Just so far as it is expedient, and not a jot farther. Take the instance of the Bible Society question: was ever meekness so violated, was ever truth so wounded, was ever holiness so offended? O my God, what a blindness thou hast given us up to, that we should say the times are meek, and gentle, and charitable! The Lord deliver us from this delusion! or else we shall be awakened out of our fond dream by the fierce array and fiery contention of the evil spirits which are gone abroad, which are working in the vitals of the church and of the state."

[From *Priestcraft Exposed.*]

UNION OF CHURCH AND STATE.

Almost every sectarian publication that has come to hand for some weeks, teems with *arguments* to show that the active *religionists* of our country do *not desire* a union of Church and State. There is a very numerous class of men in the United States, *actively* engaged in *religious* operations—such as raising money to *convert the heathen*, and soliciting funds to enrich an extensive printing establishment, called the "American Bible Society;" and as many of these have both *talents* and *cash*, it is proper, it is our duty, to give their declarations a careful examination.

This class declare, unequivocally, that they do not wish a union of Church and State. What is a union of Church and State? It is bringing the civil government under the influence of the Church—whereby *patronage* will be extended to individuals of a peculiar *belief*—whereby laws will be made to *enforce* certain observances, such as attendance on church ministrations, and paying the preacher, and abstaining from labor on holy days, under pain of fine or imprisonment. Whenever the people of the United States are brought into these measures, they will be under the control of the church, and of course, Church and State will be united.

The civil compact of the United States is altogether different from that of any other nation on the globe. The constitution recognizes no religious tests whatever, but considers all men born free—all possessed of equal rights to do and act as each individual may be pleased, provided he does not encroach upon the happiness or property of others. Under our government, a man for thinking differently on a religious, or any subject, from his neighbor, is not to be considered a criminal—neither is this singularity of opinion to deprive him of *any civil right whatever*; nothing but *disturbing the rights of others*, makes him a subject

of the law. His opinions *merely*, cannot disturb any one—should he be noisy or rude, should he slander or commit a theft, then he would have done that, of which our laws properly take cognizance. Should he *ride* on Sunday or Monday—should he neglect going to church and refuse to pay the priest; our laws would not consider him a criminal, though certain sectarians might. Could these sectaries once obtain the aid of the laws to punish *their criminals*, something very like a union of Church and State would be consummated.

The enforcing the observance of *any rite* of the church, would, so far, be a perfect union of Church and State—though it might not at once encumber the nation with *thousands* of ecclesiastics, and enforce the husbandman to feed these *drones* after the manner of European nations, at the *trifling* cost of *millions of dollars* per annum; yet these *exalted privileges* would in due time be enjoyed! The question now is, whether the *evangelical* party in the United States, wish for a union of Church and State: they deny it—we affirm it; and shall proceed to our proof. The necessary evidence in this case, we suppose, is the *declarations* of the party, or of their *prominent leaders*, accompanied with acts in accordance with these declarations.

The observance of Sunday is a *religious duty*, according to the Presbyterians; and the violation of that day, by travelling, is pronounced in the Rochester Observer, "*worse than murder*"—and in the Western Recorder, worse than "*gambling, smuggling, or systematic prostitution*." These, reader, are Presbyterian papers; and these declarations have received the sanction of that sect. In accordance with them, every effort that could possibly be made, to *stop, by law*, the running of boats on the canal, through this state, on Sunday, has been made.

As our legislature would do nothing to further their oppressive desires, a combination of some leading men

among the Presbyterians of Rochester, was formed in a "mercantile counting room" (we use their own words) to withdraw public patronage from such boats as did navigate the canal on their holy day.

To be consistent, the same arrangement must be made touching land carriages—and a *religious* line of Post Coaches was accordingly put in operation, after *threatening* the proprietors of the old line with this measure, if they did not *hold up* on Sunday. To continue their consistency, the United States' Mail must be stopped one day in seven, *according to law*. Like other sectarians, in this, the Presbyterians showed a great preference to their own holy day. Regardless of the consciences of their fellow citizens, the seventh day Baptists, or their fellow men, the Jews, (who no doubt have consciences also) they petitioned Congress that the mail might be stopped on Sunday. Had they asked Congress to stop the mail on *Saturday* and *Sunday*, they would have exhibited some regard for the consciences of their neighbors.

A "general union" for promoting the observance of Sunday, was formed last year in New York—and from this body of ecclesiastics have emanated numerous agents and missionaries, who have scoured the country for the purpose of securing public opinion in favour of having laws made to enforce their scheme. Yet, these gentlemen tell the public they do not wish a union of Church and State!! Who will believe them? Have they not declared, that in a few years their proselytes will rule the nation? *Infidels* and *immoral* persons shall not then hold an office: i. e. all are *infidels* who do not belong to their sect—and *immoral*, unless they observe Sunday. What says the renowned Dr. Ely—pastor of the Third Presbyterian Church—"the eccentric gentleman of Philadelphia?" He says *he does not* wish a union of Church and State—and then calls upon all *true Christians* to form a "party in

politics"—that Unitarians and others, not evangelical, may not be promoted to office! "*Consistency*, verily thou art a jewel!"

"I propose, fellow citizens," says the doctor, "a new sort of *union*, or if you please, a *christian party in politics*." (See his sermon published in this work, Nos. 7, 8, and 9.) Why should he propose a *religious party in politics*? What has *religion* to do with the politics of our country? By religion we now mean a Creed, and its observances, and so does Dr. Ely—what has *this kind of religion* to do with the politics of our country, if Church and State are not to be united? Why mention religion and politics, as at all connected, Dr. Ely, if you did not wish a union of politics and religion, or of Church and State? It would puzzle your "eccentricity" itself, to answer this question, without swallowing your own words. "O Consistency, verily thou art a jewel!"

But Mr. Samuel C. Aikin, pastor of the First Presbyterian church in Utica, made the most unhappy declaration—and to use an old phrase, "let the cat out of the bag"—and exposed fully, the views of the AMERICAN HIERARCHY, now forming in the United States. He thus boldly launches forth—"I have been surprised to see the apathy of our enlightened statesmen upon the subject of Sunday Schools. I have been surprised that they seem to look upon them only as a religious institution, when it is so plain, that their POLITICAL ENERGY, must very soon, if it increases in the ratio it has for fifteen years past, TOTALLY REGENERATE OUR LEGISLATURES AND THE VERY HALLS OF CONGRESS. In some cases, however, it is well that this blind apathy exists; for instead of it might have been opposition. But *it is now too late to oppose*. It has been wisely ordered by Providence that this little rivulet should flow silently along, almost unheeded by enemies, until it has now acquired

the strength and majesty of the ocean, and BIDS DEFIANCE TO THE GATES OF HELL."

These are the declarations of a pious pastor, who is astonished that any one would suspect him of wishing a UNION OF CHURCH & STATE! His precious sayings were "published by the direction of the Western Sunday School Union"—gentlemen who are much opposed to a union of Church and State, no doubt—their works bear them ample testimony, and so do we.

The clergy of New England have reluctantly been forced to relinquish their ground. Time was when their hands were deeply thrust into the people's pockets—*according to law*; yet they wished not for a union of Church and State! O no, that were impious! Thank kind Providence and the growing intelligence of the age, they are getting on their own ground, and of course, off their neighbors! A little more light, and their sun will set for ever. Then will christianity, pure and unadulterated, shine forth in all its primitive beauty; and not till then.

It is a rank burlesque for these sectarians to tell us they do not want their Creed established by law—or some part of it. They believe this Creed only has virtue sufficient to save the nation—and they are expending thousands of dollars to apply its saving properties to other nations. They believe it possesses all that which is requisite to make a people happy—not on earth only, but in heaven, *and yet do not wish it established by law*! If they continue to make such declarations as these—that "nothing can save the nation from the yawning gulf of ruin, but an observance" of a part of *their Creed*—and then say, they do not wish this part of the Creed observed, according to law, they will descend to posterity, with all the loveliness which graced the mendicant, who blew hot and cold with the same breath!

The receipts of the American Bible Society the last year have been \$143,184.

[From the Vermont Patriot & State Gazette.]

CHURCH AND STATE.

A contemporary, in offering some strictures upon Col. Johnson's conclusive report against stopping the Mail on the Sabbath, takes occasion to introduce an extract of a letter, which is said to have been written by a "highly distinguished gentleman." In this extract is found the following sentences:—"I am glad to perceive your interest in the subject, for it is undoubtedly by the joint efforts of the *Pulpit* and the *Press*, that the public sentiment is to be found; without which neither talent, nor learning, nor constitution, nor court and laws can save us. Ours must be, pre-eminently, self-preservation, or we are undone." "For the moral conflict is evidently begun, which is not to stop or falter, until holiness to the Lord shall predominate alike in the *Cabinet* and in the *Cottage*."

Various recent movements have gone very far toward convincing an observer of them, that there were those among us who harboured a settled determination to organize an ecclesiastical party in this country, which shall possess a predominating influence in all matters of public policy. It is apparent that the purpose includes not merely the adoption of all measures having for their end, simply, the *spiritual* good of the people, but also the exercise of complete control over their *temporal* concerns. The petitions to Congress in favor of prohibiting the transportation of the mail on the Sabbath, and which were undoubtedly signed by many honest and conscientious men, who little dreamed of the covert purposes in prospect, were significantly styled the "*entering wedge*." It was the consummation of the first set of preliminaries toward the formation of an ecclesiastical party. The good sense of the national legislature repelled this attempt at amalgamation, in its infancy; and in thus doing, performed a duty which has received the undivided approbation of a vast majority of their constituents.

In what manner have these proceedings of the Congress been treated by the party to whose interests they were adverse? Their presses have been loaded with bitter revilings, particularly aimed at the author of the Report of the Senate; and the Report itself has been asserted to be almost too contemptible for criticism. They have boasted of their "half million of followers," who are to array themselves, in due time, against the constituted authorities of the land, and require an abrogation of such enactments as militate against their wishes, and the substitution of others which shall be in accordance with their exclusive notions of utility. We believe the directors of these movements are, mainly, the very class of men who should avoid an interference, in any manner, with the government of the country. They are not to be proscribed, or in any way restricted in the exercise of the rights and privileges which the government guarantees to each of its individual members. But when they mingle with their sacerdotal duties, an apparent solicitude and earnestness relative to matters of public policy, and exert themselves to brow-beat the representatives of the people into a submission to their plans, they pass beyond the circle which, by implication, they prescribed as the boundary of their conduct, on the assumption of the sacred office. When they lend themselves to a party, and bend their efforts to this party's aggrandizement, the meekness and humility appertaining to the calling of the man of God, is necessarily cast aside, and the reverence which should always attach to the character, voluntarily renounced, and the order of the priesthood becomes unwarrantably degraded in the view of community. All past experience demonstrates this; as it does the low state of morals, which is the inevitable consequence to a people with whom this state of things obtains.

The extracts we have given above

are but a brief declaration of the resolves of the party who are now making an inordinate effort for supremacy. The "joint efforts of the *pulpit* and the *press*" are to be put in requisition! The conflict is for self-preservation, and defeat is ruin! "There must be no faltering until the required ascendancy is obtained in the *Cabinet* equally as in the *Cottage*!" Sentiments like these cannot fail to make the friends of this republican government startle, and excite a sensation which shall subside only with the utter annihilation of every vestige of this attempted union of civil and religious power. The histories of past days are yet too fresh in the memories of this people; the admonitions which they bring too awful in their operation upon the mind; and the living instances too unequivocal in their warning language to the ear, for the momentary admission of the idea, that a people so jealous of their privileges as is this, will fail to profit by the forcible instructions which they bring.

"Without this *joint* exertion of the *pulpit* and *press*, neither talent, nor learning, nor Constitution, nor court and laws can save us." For what can this letter writer be "highly distinguished?" More than any thing else, we should suppose, for an indiscreet zeal, a frantic reverence for a permanent church establishment, superior to, and independent of, any temporal authority whatever. The press must be under the *surveillance* of the pulpit, and governed by the dictation of a body, professedly concerned only for the eternal well-being of mankind. Who is prepared to subscribe to this? Who is prepared to surrender the control of the free institutions of his country into the hands of individuals acknowledging opinions like those above expressed? Few and far between are the instances of sufficient indifference, concerning the perpetual duration of our liberties, to be found. "Nothing but this connexion can save us." The people of this country well know that

in the list of casualties, there can be found none which would so effectually affix the seal of destruction to this republic, as the event which is here so devoutly desired. It may safely be asserted without the fear of confutation, that when men, holding opinions like the above, exercise a preponderating influence in the councils of the nation, the constitution, courts, laws, and the liberties of the people, have become fearfully precarious.

It has been said by the venerable Madison, that "employment of religion as an engine of civil policy is an unhallowed perversion of the means of salvation." That "ecclesiastical establishments generate, in all places, pride and insolence in the clergy; ignorance and servility in the laity; and in both, superstition, bigotry and persecution." "In some instances they have been seen to erect a spiritual tyranny on the ruins of civil authority; in many instances they have been seen upholding the thrones of political tyranny; in no instance have they been seen the guardians of the liberties of the people." Such are the deliberate opinions of a statesman, whose authority will hardly be questioned by any friend to his country. If such be the solemn lesson he imparted to us, it behooves us to receive it and reflect upon it, in a manner which shall show that we still love and cherish the liberty of conscience and of action, which he materially aided in securing for us.

[From the Central (Kentucky) Watchtower.]

Mr. Editor—I observed in your last paper, a communication signed J. H. W. in which the *object* and *character* of the memorialists, who lately addressed a petition to Congress, on the subject of the transportation of the mail on the Sabbath, was treated of at some length, and with much zeal and warmth. As this subject is one which has for some time excited much interest in the community, I presume you, Mr. Editor, will have no objections for the controversy to be continued in your columns.

if carried on in a calm and temperate manner. I have but little inclination to enter the list of controversy with J. H. W. and being a plain man, I shall for the present, content myself with asking him a few questions, which I conceive to be all important in the present discussion. J. H. W. intimates that the Sabbath was instituted immediately after the Creation, before man had fallen.

Now, if such was the case, how does it happen that no mention is made of the Sabbath, or the obscurest allusion to it, either in the general history of the world, before the call of Abraham, or which is more to be wondered at, that of the lives of the three first Jewish Patriarchs?

The words in Genesis xi. 3, do not assert that God *then* blessed the seventh day, but that he blessed and sanctified it because that on it he had rested from all his works, and the mention of the Sabbath was introduced in the order of connexion and not of time.

Was not the Sabbath first instituted in the wilderness, after the commencement of the Jewish Dispensation? See the 16th chapter of Exodus. There is a passage in Ezekiel, where the Sabbath is plainly spoken of as *given* in the wilderness; what else can this mean but as first instituted.

The Sabbath is described as a *sign* between God and the people of Israel.

Now, how could the Sabbath be a *sign* between God and the people of Israel, unless the observance of it was peculiar to that people, and obligatory upon them alone?

Was not the Sabbath as much a positive ceremonial institution as that of many other seasons which were appointed by the Levitical Law, to be kept holy?

Did not Christ abrogate the ceremonial laws?

What is the meaning of the Apostle, when he says, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of *the Sabbath days*?"

Are not those persons who have made an effort to obtain the passage of a law to enforce the observance of the Sabbath, *judging their fellow-citizens of the Sabbath days*?

Show me, if you can, that command in the New Testament, which enforces the observance of the first day in the week, as a christian Sabbath?

These questions strike at the foundation of the whole matter, and it is reasonable to expect fair and candid answers. I conclude for the present, by merely suggesting to J. H. W. that assertions are not proof, and that a man may declaim ably and eloquently, and yet not argue. **QUERIST.**

[From the Western Times.]

"When nations are to perish in their sins,
'Tis in the church the leprosy begins.—"

The influence of the clergy, over the minds and opinions of the great body of the people, even in this land of free inquiry, is much stronger than it is generally supposed to be. This arises in a great measure from the manner in which children are educated. Parents, actuated by pious motives, impress upon the minds of their infant children, at a time when they are incompetent to judge for themselves, a belief that what their preacher says, should be strictly observed as the word of God; and impressions thus early made, become, as it were, a part of their nature, and are handed down from generation to generation, until a kind of hereditary religion is formed; which, whether right or wrong, reasonable or unreasonable, must not be departed from.

The pulpit, therefore, should be so filled, that we might say, and truly say—"There stands the messenger of truth; there stands the legate of the skies." "I venerate the man whose heart is warm, whose hands are pure, whose doctrine and whose life, coincident, exhibit lucid proof that he is honest in the sacred cause!" But oft, too oft, religion's holy place is made subservient to the worst of men, to seminate their dangerous dogmas from.

Void of that inspiration which Isaiah and the other prophets felt, they learn the written creeds of men, and preach them higher than the living word of God, which fills the universe, and lights all men who wish to see. The yoke once fastened on the people's necks, secures the rest. The wheels of government must next stand still; nor mail, nor coach, cart, horse, nor even *man*, be seen to stir, on Sunday—unless it be to carry tribute to the priest.

The efforts of a strong body of the clergy, and those acting as I before intimated, under their influence, are producing effects calculated to alarm every reflecting christian, who considers that a union of church and state must be ruinous to both. Other schemes, carried on by the same power, are used to drain from the hands of industry their honest earnings, to be squandered in a manner the people have little idea of. There are many advocates of missionary societies, whose motives are pure and goodly. Such was the case with the author of the following letter. When a young man, he was remarked for the warm support he gave to missionary societies, and more especially the one he here alludes to; and he observed Sunday most scrupulously, as a *sacred* institution. He still enjoys a character for morality and piety, that is awarded to none but the best of citizens. Being on the spot, he sees the * * * * society as it is.

Dear * * * —, *M. Ter. Feb. 8, 1829.*

You have noticed, as well as myself, with surprise and regret, the tremendous efforts that are making by the clergy, to introduce their dangerous influence into the councils of our nation, and to fasten their paralyzing dogmas upon the minds and the energies of a free people. These efforts are becoming so glaring, so bold, and so unremitting, that it is time for every one to awake from his lethargy, arouse himself to his highest stature, or he will soon find himself bound by the chains of a dominant influence, too strong to

be controlled, and too deeply rooted to be overthrown. I would hope until hope was lost in irremediable despair; but the signs of the times are full of fearful omens, and with our fond dreams and anticipations of advancing intelligence and rational knowledge, must be mingled the alloy produced by the too successful strides of a clergy, whose ambition is not less towering than Bonaparte's, whose perseverance will be as untiring as that of the Jesuit's, and whose success would be more calamitous to our country than the active enmity of half a world. There are no means half so effectual in enslaving the mind, as the delusions created and fastened upon a people by the ingenuity and zeal of an ambitious clergy; and when once the mind is curbed with ease to the measure of their standard, the most glaring inconsistencies may be maintained and practised, and the deluded mob will swallow with equal credulity, whatever is advanced by the *holy* and *initiated* few—exhibiting a sterility and barrenness of mind, comparing with nothing more aptly than a parched and sandy old tobacco field.

The congressional proceedings inform us, that petition after petition has been presented to congress against the transportation of the mail on Sunday. One from New York was signed by 7000 people, another, from Boston, had 2000 signatures!—So extensive is the influence of this dangerous *faction*, and so active its exertions! But, thank heaven! we are *not yet* obliged to despair of the cause of truth. The more active, bold and undisguised that the exertions of the Priests may be, the more rapidly and effectually will be sounded the alarm. Man naturally revolts at oppression, and, though thousands and millions may be enthralled in a fatal delusion, some bold spirits will be found, unconquered and unconquerable; and *truth*, once discovered, cannot be destroyed by the machinations of its opponents, nor lost amid the lumber of their interested in-

ventions. Pure, bright and sparkling, it will gain in lustre by the excitement of petulant or laboured attempts to conceal it.

"For the strong spirit will at times awake,
Piercing the mists that wrap her clay
abode."

One of the most popular structures raised upon the delusion of the people, is the mission cause. Thousands are wrung from the hands of poverty to support missions, and many a tear is drawn forth by the passionate appeals of those who live upon the ill-gotten wealth. Could the patrons of these missions see all the machinery of the work—could they live as near neighbours to some of them as I do, it seems to me they would be convinced of the worse than idle expenditure of time, talents and money. The mission near which I am located, has, I think, nearly failed in doing any good to the Indians. The reports from the establishment have no doubt *edified* many a pious soul in the east; but the whole fruit of their *evangelical* labors appears comprised in the sentence "Our blacksmith has given in his experience." That blacksmith is now the superintendent of the institution, and an illiterate and weak man he is. I was once under the delusion which supports this and other missions. I well recollect, some eight or nine years ago, Mr. —, who established this mission, and who conducted one then at Fort ****, issued a passionate appeal to the sympathies of the Christian public, in behalf of the poor Indians. But the burthen of his appeal was—*give! give!* something! something! and deluded as I then was, I almost reproached my God that I was unable to pour my bounty into the treasury of the grasping missionary. Money, books, clothing, were collected—they are still collected, and sent by tons, almost, to this establishment. You conclude, of course, that all this clothing is appropriated to warming the young Indians, and shielding them from the weather. O no! The same spirit that cries give, give,

would speculate upon the proceeds of charity, and infringe upon the comforts of their dependents. They regularly sell for cash, all the clothing they can, and apply the refuse, the cast off garments, perhaps of the deluded poor, to the Indian children. A young man near us purchased some very good stockings there the other day; and one of the boys of the mission family, a smart half-breed, said they had to wear the oldest and coarsest socks, not only darned, but *patched* with rags of every texture. The blacksmith is furnished by the United States with iron to repair the Indians' guns, traps, &c. But these *holy* managers, I learn, have set him to working that iron into chains, which they intend to *sell* to the Indians in the Spring, when they are to receive some ploughs agreeably to the Treaty.

These are the doings of the pretended heralds of the gospel. And yet, the superintendent will, right reverently, read and expound the pages of "Pilgrims' Progress!"

[From the *Mechanics' Free Press*.]

DARING OUTRAGE.

The following official note of the sub-contractors for the transportation of the mail from Philadelphia to New York, furnishes us with an account of one of the most flagrant attempts to violate the laws of the nation, that has ever come under our notice.

From the Philadelphia Gazette, April 23.

Messrs. Editors—Having seen a paragraph in your paper of this day, copied from the New York Commercial Advertiser, stating that the mail from that city to this was stopped by the inhabitants of Princeton on Sunday last, we think it proper to communicate the particulars respecting the occurrence. It was not the letter mail, but several bags, containing the *Christian Advocate*, Post-office quarterly returns, dead letters, &c. on their way to the General Post-office, Washington, for transportation of which we are sub-contractors under Messrs. Reeside & Co.; and on his arrival at Princeton on Sunday last, the driver, who is regularly sworn, was *forcibly stopped* with the mail

bags, by several of the inhabitants, and compelled to remain until Monday morning (*all out of piety.*) The public may be gratified to learn that prosecutions are about being instituted against the perpetrators, under the Post-office Law of the United States. HILL, FISH & ABBE.

That there exists among the leaders of the *self-styled orthodox*, the determination to doom to utter extinction, the light that guides the children of the Reformation, and that liberty of mind which is their glory, is too apparent to require proof. It is quite impossible that the signs of the times can be misconstrued. The attempt to establish a "national" printing establishment, which should monopolize all the printing in the union—their late desperate struggle to stop the mail running on one particular day in seven—and last, though not least, the bold, high handed measures adopted by the *pious* citizens of Princeton, the head quarters of priestcraft, in the case now under notice, all speak a language too plain to be misunderstood.

We would ask—shall the opposers of intellectual emancipation be allowed to trample upon the laws of the land with impunity? The next step will be, the rack, the gibbet, and a second edition of the infernal inquisition. If an arrogant, crafty, and designing priesthood, are so exceedingly sensitive on the subject of the "holy Sabbath," why do they not give an example, by abstaining from labour on that day? Is it any greater abomination in sight of God, for an honest layman to earn his scanty pittance on the first day of the week, than for a man-made priest to "divine for money" on that day? Is it more heinous for a layman to travel on that day, than *pious beggars*? Do we not read in the book they pretend so much to revere, about straining at a small insect and swallowing a huge beast?

Freemen of America! The tree of liberty was planted on your soil amid the whirlwind and the tempest: it has been watered with tears and blood.—And now, when its towering branches

have well-nigh reached the heavens, the axe is being laid at its very roots! A proud and aspiring priesthood are straining every nerve to crush it at a single blow!!

We are no alarmists—we are no spiritual dreamers—what we now say is an awful reality. Look abroad—see the coalitions and combinations that are, and have been entered into, for the purpose of establishing a national hierarchy, and then say it is our duty to cry peace, peace, when there is no peace. We live in times when the slightest remonstrance should not pass unheeded—when the speck that now dots the edge of our horizon, though "no bigger than a man's hand," is the fearful harbinger of the approaching storm. These are the times of portentous and awful admonitions. Shall we tamely surrender our dearest rights without a single struggle? Shall we allow the saddle of priestly domination to be quietly thrown on our necks? We say God forbid.

[From the Free Enquirer.]

TRACT PROCEEDINGS.

The New York Observer favors us with a long report of "the first attempt of the City Tract Society to supply *all the families in the city with tracts.*" From this we learn that "Mr. de Vinne's tract on the Sabbath had been selected, the wards, except the twelfth, divided into districts, and about 500 distributors, *nearly half of whom were ladies*, employed." In continuation, we are informed that

"The twelfth ward is not yet organized. The eighth ward was reported to be divided into fifty-seven districts, in which thirty-eight ladies and nineteen gentlemen were employed as distributors; number of families, 3,819; tracts distributed 3,819; families that refused to receive the tract, 43. From several of the other wards the reports were also complete, and for the present month they will probably all be so. Of those who refused the tract, some were unable to read at all, others were foreigners unable to read English, and others still irreligious men, strenuously opposed to all such efforts to do good. In

some of the wards, many tracts were left at stores, shops, and offices."

We could on our part inform the authors of the city tract report, that many foreigners who refused Mr. de Vinne's pamphlet *could* read English, and that many citizens who accepted it, did so out of mingled curiosity and politeness. This was our case, and we truly thank Mr. de Vinne, his publishers and distributors, for making evident, both to Christians and skeptics, how little of scriptural argument they can bring to the support of orthodox Sabbath keeping. For ourselves, we had really no conception, before reading Mr. de Vinne's tract, how little the New Testament spoke in its favor.

We are glad to learn, as will appear from the subjoined "CARD," that the labors of the society, are not concluded.

"*A Card.*—To bring the publications of the American Tract Society into more general notice among the enlightened part of our community, and to furnish religious reading to those of our population who are destitute of it, the New York City Tract Society propose to distribute to each family in this city, who do not object to receiving it, one tract every month."

It appears to us that before the year is out, the society will, by their own labors, have converted all the city to heresy—to say nothing of skepticism. We judge this from the effects produced in our own minds by the production of Mr. de Vinne.

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For the Reformer.

Some time since I was informed that the Bible missionaries who visited the lower part of New Jersey, had reported that there were in Cumberland county between six and seven hundred families who were destitute of the Bible. Being acquainted with many from that county, and knowing they were generally well informed, and a great portion of the inhabitants professors of religion, I could not credit the report. I have since had an interview with one of the Presbyterian order from that county, who is well

informed. I inquired of him how it was possible that so many families were destitute of the Bible. He told me they estimated the cabins in the woods as families.

There is a large tract of woodland, situated in the townships of Maurice River and Millville, between the river and Gloucester county, and a number of furnaces and glass establishments which consume a large quantity of wood every year; this, together with the quantity of wood sent to Philadelphia and New York, requires a great number of wood choppers.—These missionaries inquired of their friends the number of cabins there were in the woods, and they reported between five and six hundred. A large portion of those who occupy these cabins are runaway negroes from the states of Maryland and Virginia. I presume the Bible could not be found among them, and if they had it, it would be of but little use to them, for they cannot read.

I was surprised that the Bible missionaries would give such a character to the inhabitants of the county of Cumberland, without informing the public the principle on which they made their report. Their anxiety to make the public give them money, for the ostensible purpose of publishing more Bibles, ought not to lead them to overleap the strictest bounds of truth. If their love of money is greater than the love of truth, they will be of very little use in promoting the cause of righteousness in the earth.

CYRIL.

—
Evangelical Lutheran Tennessee Synod.

We have been obligingly favoured with a copy of the "Report of the transactions of the Evangelical Lutheran Tennessee Synod," during their ninth session, held in St. Paul's church, Lincoln county, North Carolina, from the 8th to the 13th of September last; also, with the "Constitution which was then adopted and ratified, with explanatory remarks." Printed by S. Henkel, New Market, Va. The ground taken

by this Synod, with respect to the popular and anti-christian schemes of the day, must afford much satisfaction to the friends of Christ and true religion in every part of our country, while their example and remarks, administer admonition and rebuke, to those who have too readily fallen in with the fashionable projects of the day, and shown too much of a disposition to be great men, and obtain influence and ascendancy in the government of this country. The following article of their Constitution with the accompanying remarks, copied from the Report, deserve the candid consideration of other bodies of professing Christians who would be found conforming to the principles and precepts of the gospel.

"Article 5. This Synod shall never be incorporated, by civil government, nor have any incorporated theological seminary under their care. Neither shall they have any particular treasury for the purpose of supporting missionaries and theological seminaries.

REMARKS.

"Although this article prohibits this body from having any particular treasury for the purpose of supporting missionaries, yet some of the ministers of this body annually perform missionary labours. Now if it be asked, how are they supported? it may again be asked, how were the apostles of Christ supported when they went into all the world to preach the gospel? Did Christ recommend the establishment of a general fund by begging donations? and obtaining testamentary devises from dying men to remunerate his apostles for missionary labours? By no means. He said unto them that they should 'first seek the kingdom of God and his righteousness;' and that 'all these things should be added unto them.' Matth. vi. 33. See also v. 25-31. Thus they had the promise of being supported, whilst they laboured in the Lord's vineyard. Every faithful minister may rely upon these promises. If he be industrious in preaching the gospel and instructing the ignorant, he will turn many unto righteousness, who will consider it their duty and privilege to mani-

fest their gratitude in contributing towards his support.

"This article prohibits this body ever from being incorporated by civil government. That the government of the church ought not to be blended with the state, is a tenet of the Augustan confession, amply supported by the Scriptures. See 28th art. Our Lord declared, that his kingdom was not of this world. John xviii. 36.

"That the church ought not to be blended with the state, is also according to the constitution of the United States, whose spirit and design is to secure to every person full liberty with respect to spiritual matters.

"The kingdom of Christ admits of no bondage, for 'it is righteousness, and peace, and joy in the Holy Ghost;' Rom. xiv. 17—'and where the spirit of the Lord is, there is liberty.' 2 Cor. iii. 17. But when the church is identified with the state, it is also fettered by human traditions, aspiring priests obtain the power to tyrannize over men's consciences.

"An ecclesiastical body may be incorporated by civil authority, and yet not be the established church of the nation; but when a church is incorporated, it approximates to a state coalition. The church by an act of incorporation, would have power to enact laws and regulations binding upon all their members, and could recover by a civil suit at law any property, or its value, bequeathed to them. Thus empowered, could they not also borrow money upon the credit of their whole community, for the establishment of any institution? An incorporated church may not only preserve their funds, but they may also lend out their money on usury, and obtain a vast increase. The aspiring priests of such a body, knowing that the wealth of the church is their interest, they invent many schemes to enlarge the so called treasury of God, lest it should ever get exhausted. They fetter the consciences of some persons by telling them that they ought to promote the

cause of God, by casting their donations into the sacred treasury; so that they yield to their request; whilst they denounce those, who refuse to comply with their importunities, as foes to Christ and his holy gospel. They contrive to obtain testamentary devises to the injury (in many cases) of widows and orphans; they condescend to flatter the female sex, until they have begged all that they are able to bestow. Thus by the instrumentality of those clerical beggars, and by the cause of Christ being made a pander, the church becomes wealthy; and wealth creates power, and power tyranny and oppression.

"That many of the clergymen of the day possess an aspiring spirit, is evident from the several attempts they have made to get their institutions incorporated by civil authority. If a few of the most numerous denominations in the United States were to unite, join their funds in one, and could succeed in obtaining an incorporation act, they would not only be extremely wealthy already, but they might also increase in wealth to such a degree, as would endanger our civil as well as ecclesiastical liberty. But, if it be asked in what manner this could be effected—I answer, in various ways; as for instance: such a gigantic body might by means of their wealth, establish so great a number of printing-offices, as would enable them to print and sell Bibles at so reduced a price, that they would engross the sales of all the Bibles wanted in America, which would be an annual revenue of millions. They would be enabled to educate thousands for the ministry, who otherwise had no inclination to embark in that office; and they tutored in the principles of aristocracy, and the churches filled with them, those principles might be disseminated among millions; they could also supply the most of the common schools with their teachers, and thus the rising generation would imbibe the same pernicious principles, until at length, persons of this description

would occupy all the civil offices in our country, which would ultimately effect the destruction of civil liberty.

"In a similar manner the Roman church became elevated above the state. By testamentary devises from the people, as well as from noblemen and kings, by the sales of indulgences and other inventions, the church became exceedingly wealthy; cloisters were erected, and they occupied by friars and nuns supported at the expenses of the people; it was their interest to support the power and dignity of the Roman pontiffs. The same causes will produce the same effects. If the church should ever acquire great wealth, aspiring priests will grasp great power.

"Whereas this body know these things, and wish to preserve both spiritual and civil liberty, and to prevent their successors from attempting to blend the church with the state, have by this article prohibited an incorporation of this body, and of any theological seminary under their care, and from accumulating funds for the support of such a seminary, and of missionaries."

THE SECRET DISCLOSED.

We find from an exposition made on introducing "Dr." Ely's defence into the *Philadelphian*, a Presbyterian paper printed in this city, that what is considered the attempt of the Presbyterians to unite church and state, is, by the Presbyterians themselves, represented as only endeavouring to carry the influences of christian principles into all the departments of government by the election of religious rulers, &c. They do not call this attempting to unite church and state; and it is upon this ground, that "Dr." Ely and his partisans justify it to their consciences, in so boldly and positively asserting, that they do not desire a union of church and state. The object with them indeed, is not so much to unite what is called the state with the church, as to annihilate the state, and have all the church, by putting into office religious or Presbyterian rulers, who shall rule and govern according to what Presbyterian Doctors of Divinity shall call christian principles, in contradistinction to state or worldly management. Such a state of things once existed in

New England, when they whipped and hung persons who differed from them in religious sentiments. The rulers then were all religious men, members of the church, and acted as they imagined according to christian principles. And let Presbyterians once get ascendancy and authority in this country, and have their religious rulers in all the departments of government, and they would soon make us feel the force of their christian principles. For be it remembered that the hanging of the Friends at Boston, the provision made for the priesthood in most European countries, and even the establishment of the Inquisition in Old Spain, was all considered by those who had power in their hands, to be consistent with christian principles, and, indeed, was all professedly done for the good of the church and the benefit of society.

But to proceed to the exposition given of "Dr." Ely's views in the *Philadelphian*. The editor after speaking of the influences of christian principles, says: "That these principles may pervade the nation, and enter with their commanding authority into all the departments of our legislative, executive and judicial authorities, is the earnest desire and prayer of christians, which they are bold to avow; but what then?" Here is the important point, and here is an open avowal of all that Presbyterians have been charged with, in the very attempt to deny it—for what are christian principles, christian requirements, and christian laws, is to be determined by the Presbyterians themselves, and those associated with them. And they will enforce those principles when they have the power and ability to do it, by the means of their religious rulers.

If the people of this country allow themselves to be gulled by such a subterfuge, or by denials covered under such disguises, after what they have witnessed in the conduct of the Presbyterian clergy, they can have but little regard to their religious liberties, and they may find themselves deprived of them much sooner than they are aware.

It is indeed the opinion of those best informed on the subject, that both the religious and civil liberties of this country will ultimately be destroyed by the measures now in train for their downfall, and one great reason for such an opinion is, the almost general belief which prevails, that such a thing can never be accomplished. This is the only christian country in the world where priestcraft has not an ascendancy over, or is supported by the government; and the chance of continuing

so much longer, is smaller than many imagine.

We should have nothing to fear, but every thing desirable to expect, by having real christian principles carried into all the departments of government; while on the other hand, every thing is justly to be dreaded from what a corrupt and arrogant sect, and particularly what the General Assembly of the Presbyterian church, its Synods and Presbyteries, might call christian principles. Much that is bad, and very little that was good, would be likely to arise to society, from what they would consider correct religious legislation. If people do not know this, it is high time they did, for here is the trap for ensnaring them. "*Christian rulers*" is the watch-word with "Dr." Ely and his partisans, but such men as they would consider christian rulers, would be wholly destitute of christianity, and what they would call the influences of christian principles in the government, would be any thing else but the influences of such principles.

To those whom it may concern.

We find, wherever this publication has had the effect to open the eyes of the people, to see through the schemes and impositions now practised under pretence of promoting religion, a host of those in favour of these schemes and impositions become filled with wrath, and vent their spite and indignation against the Reformer and its conductors, in language and expressions more suited to maniacs than sober rational beings, much less professed christians. Do such persons know what spirit they are of? Their zeal and their rage for what they may possibly think is a good cause, furnishes some excuse, and might be attributed to the sanguine temperament of their minds: but when they resort to lying and falsehood, what have they to plead in justification of their conduct. If the *wrath of man worketh not the righteousness of God*, much less will lying and falsehood do it. Whenever persons hear the editor of this paper branded as an infidel and an enemy to christianity, they may for once be sure they are hearing an untruth, and the person who makes the assertion, if a professor of religion, may drop the mask he wears and confess himself a slanderer. No one acquainted with the editor will be likely to scandalize his own character by making such assertions, and those unacquainted cannot be justified in affirming that of which they must be ignorant.

We have felt called upon to make this

statement for the sake of persons at a distance, who have repeatedly heard this publication and its editor branded with infidelity by the advocates of the numerous schemes of the day, and who, from their remote situation, are liable to be impressed with its belief, coming, as it often does, from men whom they suppose would not be guilty of telling an untruth. The Reformer was commenced and is continued solely with a view to expose the evils and deceptions now carried on by the pretended professors of christianity, in order to save christianity from the disgrace which these evils and deceptions are entailing upon it, and to promote the interest of that christianity which is pure and genuine. It would be altogether unreasonable to suppose that those whose deeds and doings are reprov'd, would remain silent or inactive. Such a thing was not anticipated, and the cost was counted beforehand. But we are not to be deterred from discharging our duty by any contemptuous epithets or slanderous accusations that may be heaped upon us—for all, who, in any age of the world, have had the honesty to speak the truth, and to expose the evils of their time, have had to endure the same hatred and contumelious epithets from pharisaical and hypocritical pretenders to righteousness.

IMPORTANT INQUIRY.

“And the people asked him, saying, what shall we do, then?”—Luke, iii. 10.

There is as much reason for making such an inquiry at the present time, as in the days of John the Baptist, to whom this inquiry was addressed; for though there is a great deal of religious profession now in the world, there is perhaps just about as little of true religion as at that period. Moses was then taught every Sabbath day in the synagogues; the pharisees fasted, prayed oft and long, and compassed sea and land to make one proselyte. This passed for religion at that time, and the people, one and all, comparatively, supposed religion was in a very happy and flourishing condition. So at this time there is a great deal of preaching, going to meeting, praying, forming societies, and sending out missionaries to convert the heathen. This passes for religion in this day, and hence the people in general suppose that religion is in a very flourishing state. But as there was no true religion in all the outward works of the Scribes and Pharisees, so there is as little perhaps, in the outward works and doings

among professors at this time. But to proceed.

To the inquiry of the people, *“What shall we do, then?”* the prophet John did not direct them to attend the synagogue worship more strictly, keep the Sabbath more holy, pray more earnestly, &c. &c.; nor did he tell them to give more money to support religion, or to engage in attempts to convert others. No, there was an individual work for each of them first to perform, before they could consistently profess to be the people of God, or promote his cause among others. Hence John told them to bring forth fruits worthy of repentance, by showing benevolence and love to their fellow men. *“He that hath two coats,”* said he, *“let him impart to him that hath none; and he that hath meat, let him do likewise.”*

The same directions are now to be attended to by every one who would wish to become right or obtain acceptance before God. People now pray, go to meeting, and show great zeal for converting the heathen, &c. &c. and like the pharisees, think they are very religious; when at the same time, they will take the advantage of their neighbour, be hard-hearted and unfeeling, and scarcely move one of their fingers or put themselves to the smallest inconvenience to oblige or help a fellow being. Strange blindness and inconsistency.

Right conduct, therefore, is that which is now most needed in the world. And how shall we attain to this? All that is wanting is but a will and disposition to do right, and then there will be no difficulty in doing right. Hence the only prayer that is now worth any thing, is a prayer to the Lord to give us a will and disposition to do right in every respect. This prayer from the heart, would be attended with a blessing, and we could wish that no other prayer should be made by priest or people for six months to come. We might then hope to see a change for the better in the world. Let priests stop preaching for hire and divining for money—and let the people cease to cheat, defraud, and injure one another. This would be fruits meet for repentance. But while the old routine of what is now going on in the name of religion continues, mankind will only get worse and worse: for they will think they are in the practice of religious duties, and in a very good state, and therefore will not seek to become better. For Christ has said *“the well need not a physician, but those that are sick.”*

[From the Mechanics' Free Press.]

FREEDOM.

While freedom's shadow hovers o'er our
land,
Or o'er the press we have the least com-
mand;
Let freedom's sons their sacred rights as-
sert,
The selfish schemes of priestcraft to avert.
Shall France convulsed rehearse her woes
in vain?
No warning voice be heard from suffering
Spain?
In freedom's land shall clergymen dictate?
To suit their interest, frame the laws of
state?
Shall laws be made to bind the conscience
down?
Make freemen tremble if the clergy frown?
Ye sons of freedom whose afflicted sires,
Have fled from bondage, while each one
admires
His father's zeal in freedom's glorious
cause,
Let him beware in aiding priestly laws,
'Tis better far to spurn the galling chain,
Than first to wear it, and to feel its pain.
No force or fraud we need to gain our
cause,
'Tis but to guard our constituted laws;
Muskets and swords we'd leave in Ely's*
hands,
The Christian cause such weapons ne'er
demands.

W.

* See Dr. Ely's Defence, published in the American Sentinel a few weeks since.

STOPPING THE MAIL ON SUNDAY.

The *Alexandria Gazette* in speaking of the recent stopping of the mail at Princeton N. J. says:

"If the advocates of the stopping of Sunday mails pursue this course, there is hardly use for application for Legislative aid. This is seriously, however, one of the most daring violations of order and law that has ever yet occurred in this country, and will go far to settle the question about Sunday mails forever. We trust an intelligent jury will mete out the full rigour of the law upon the actors in this affair."

[From the Christian Baptist.]

The present is a momentous crisis. All sects are shaking. The religious world is convulsed. Atheism has opened her batteries. Skepticism is big with hopes. Catholic and Protestant Popery are plodding and plotting for the supremacy. The little and the great Popes are on tiptoe. Saints are praying for the Millenium; myriads are laboring for its introduction. The

Bible and the Creeds are at war. There is no truce. Such is the present.

Missionaries to the Sandwich Islands.

Great complaints are made in the missionary papers, against Capt. Blinn of the Parthian, who lately took a company of missionaries from this country to the Sandwich Islands. It is stated that "The captain of the Parthian refused to execute a material part of the contract of the owners, and compelled the passengers to perform many of those menial services which are universally performed for cabin passengers, by the ship's cook and steward." Instead of having their food prepared by the steward and cook, we are told, "the missionaries were obliged to cook their food themselves," that "the captain appropriated the spacious dining-room to himself, his mates, and two passengers, who were not of the mission company," while "the missionaries were obliged to eat in the cabin, where but half their number could sit around their table at once, the rest being compelled to sit on trunks, or lie in their births." Capt. Blinn will no doubt be severely handled! The missionary papers add: "It is presumed the Mission Board can have remedy in this case, by appealing to legal decision, if it cannot be obtained in any other way."

The King of France has ordered prayers to be offered up in all the churches for the repose of "his holiness" the Pope. [Late-ly deceased.] One would suppose this were superfluous, when it is considered that the Pontiff, according to the Roman doctrine, had the keys of St. Peter in his own hands, and would naturally provide for his own "repose." [Weekly Review.

There are, at this time, in London, 19 newspapers which are published on Sunday—among these is the Atlas, the largest paper in the world, being four times as large as our city daily papers. It contains twenty square feet, and as much matter as would fill three clever octavo volumes, and will require a long faster to read it through before breakfast. [Gazette.

Postage on the Reformer, under 100 miles, one cent, over 100 miles and out of the state 1½.

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